

THE REFORMER AND CHRISTIAN.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah, v. 1.*

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PROPHECY CONCERNING AMERICA.

In this age of unbelief, and changeable events, nothing seems more needful to establish our faith in the truth of divine revelation, and satisfy our minds with respect to the future, than a consideration of the prophecies of Scripture; not one jot or tittle of which will ever fail in its accomplishment. We would call attention at this time to the important prophecy in Isaiah, respecting this country, and to the effects which the principles of liberty that originated here have already produced in other countries, and are hereafter yet to produce. America is so plainly designated and described in the prophecy, that there need be no mistake in the application of it to America, or more particularly to the United States, as we shall proceed to show. We shall follow the more original reading, or marginal notes, in our larger Bibles, instead of the common text, as much better calculated to express the ideas intended by the inspired prophet;* pre-

mising, also, that the first word in the chapter, translated "woe," in our present copies, is improperly rendered. Adam Clarke, after giving the original word, says, "This interjection should be translated *ho!* for it is properly a participle of calling. *Hoi Land!* Attend—give ear." The prophecy which we proceed to consider, will be found in the 18th chapter of Isaiah, and in accordance with the reading before stated, and the correction of Adam Clarke, is as follows:

"*Ho! to the land shadowing with wings, which is beyond the rivers of Ethiopia.*"

How exactly resembling wings is America, being narrow in the middle, and afterwards extending to broad and lengthly dimensions in North and South America. *Calmet*, in remarking on the *rivers of Ethiopia*, mentioned *Zephaniah* iii. 10, "thinks," says A. Clarke, "that these *rivers* mean the Nile, which by seven mouths falls into the Mediterranean. The Nile comes from Ethiopia, properly so called; and runs thro' all Egypt, and falls into the sea at the place which the Scripture calls *Cush, or Ethiopia*." The Nile is strictly a river of Ethiopia, and in numerous streams runs into the sea. These streams seem to have been the most distant rivers, then known, in the direction of America from Judea; and the land described in the prophecy, is represented as being beyond these rivers. Indeed, America is the only country in the world, beyond the rivers of Ethiopia from Judea, or in any other direction of the globe from the land of Canaan, that in any respect resembles wings; and hence, the prophecy can justly apply to no other

* Edward King, of the Royal Society, England, who wrote on the prophecies the latter part of the last century, in remarking on the chapter containing this prophecy, observes: "There is one prophecy of Isaiah, which has long been considered as the *most obscure* amongst all the prophetic writings. It is still indeed obscure, as it stands in our translation;—but if translated only by the assistance of the plain marginal corrections of the reading in our Bibles, leads us to some very surprising apprehensions." The translators of the Bible, it would seem, not knowing to what country this prophecy could refer, but supposing it must refer to Egypt, very much warped the original text to accommodate it to that country, as their own marginal readings sufficiently show.

country but to America. The land is thus further described:

"2 That sendeth ambassadors by sea, even in vessels of bulrushes upon the waters."

What country, except this, send their ambassadors by sea, and a long way also, as the expression "*upon the waters*" evidently implies. All here must go by the sea, and must also go a great distance upon the waters of the ocean, and they can go to the other nations of the world in no other way. *Vessels of bulrushes* too, mean light, swift sailing vessels. And where in any part of the world, are vessels made so light, and so calculated for swift sailing, as those of America.*

[* As an evidence of the correctness of these remarks, we select the following from the United States Gazette of this morning.]

We copied last week an interesting chapter from the *Adventures of a Younger Son*, a work in two vols. recently published by the Harpers of New York. The author of these volumes gives most stirring details of his adventures in the Eastern Archipelago. The following pleasant, and, to Americans, gratifying reference to the naval architecture and nautical skill of our country, is from the work above noticed, and is worth reading, [coming as it does from a foreigner.]

AN AMERICAN VESSEL.

"The first vessel we fell in with was a schooner, which, after a long chase, we made out to be an American. As soon as she discovered we were French, she hove to. She was a beautiful vessel, long, low in the water, with lofty raking masts, which tapered away until they were almost too fine to be distinguished, and the swallow-tailed vanes above fluttered like fire-flies. The starred flag waved over her taffrail. As she filled and hauled on a wind, to cross under our stern, with a fresh breeze to which she gently heeled, I thought there was nothing so beautiful as the arrowy sharpness of her bow, and the gradually receding fineness of her quarters. She looked and moved like an Arab horse in the desert, and was as obedient to command. There was a lightness and bird-like buoyancy about her, that exclusively belongs to this class of vessels. America has the merit of having perfected this nautical wonder, as far surpassing

On this account it is that the Grand Sultan, the Emperor of Russia, and other potentates of Europe, so often gladly purchase American built vessels for their own use, and with a view to make improvements in their ship building. Here too, it was, that the invention of the light and swift sailing steam boats and steam vessels first originated, and has been carried to so great perfection.

"Go, ye swift messengers," &c.

Here is an imperative command, delivered with peculiar emphasis, to swift messengers to fulfil the divine purposes. It will be seen that they have been obedient to the command, and have spread tidings and accounts of this country, and of its principles of government, to almost every part of the world. "By the swift messengers," says Adam Clarke, "are meant not any particular persons specially appointed to this office, but any the usual conveyers of news whatever, travellers, merchants, and the like, the instruments and agents of common fame. These are ordered to publish this declaration made by the prophet to all the world; and to excite their attention to the promised visible interposition of God," as declared in the 3rd and following verses. It may be proper here to state, that A. Clarke, like most others, egregiously mistakes this prophecy by applying it to Egypt. Egypt in no respect answers to the description, and is very far from being beyond the rivers of Ethiopia from Judea.

"Go, ye swift messengers, to a nation outspread and polished, to a people terrible from their beginning hitherto."

This country spreads over a great space, and the term *polished*, or *smoothed*, agreeably to Adam Clarke, may refer to the civilized state of the people,

all other vessels in exquisite proportion and beauty, as the gazelle excels all animated nature. Even to this day no other country has succeeded in either building or the working of these vessels in comparison with America."

or the improvement made in the country which was before a wilderness.— And from the first rise of this country as a nation, by the declaration of independence, what people have been so noted for their prowess and success in every contest in which they have been engaged? Even the Algerines, and the other Barbary Powers, who had no fear of any of the most powerful nations of Europe, and braved all their threats, were made to fear the Americans, submitted to their own terms, and dreaded any future encounter with such fierce contending assailants as they had found them to be. And what nations do not dread to come into an encounter with our vessels and ships of war? The people of the United States are indeed the last people that any nation would like to engage in a war with, particularly on the water, by reason of their superior dexterity and bravery in action, and their almost uniform success, even when on very unequal terms. It is on this account that other nations are so ready to make redress for wrongs complained of, and to accede to almost any terms of adjustment, sooner than hazard a war with this country. Witness the indemnities lately made to the people of this country, on the demand of our government, by France, Spain, Denmark, Portugal, &c. for injuries sustained by our commerce in the time, and by the decrees of Buonaparte, over whom the people of these countries had no control, and therefore might, with much force of reasoning, plead an exemption from all blame, and feel themselves exonerated from making any redress. All was granted because they so well knew the consequences to their own commerce and shipping, in case of a war with this country; and therefore they felt it to be their interest to endeavour to conciliate us, instead of resist the demands.

The expression, “terrible *from their beginning* hitherto,” implies, that the nation or people alluded to, should be of recent origin, and that their first

rise and full history would be well known. And how justly will this apply to the United States? Besides, what other nation or people, except those of the United States, from their beginning, up to the most distant period of their existence, have been always terrible, so that a war with them has been dreaded by other nations? There are no other people in the world, but have at some time since their existence as a nation, sunk under the power of their enemies, except those of the United States; and it is plainly intimated in the prophecy, that the people of this country never will,—as the expression *hitherto*, denotes an unlimited period. As long, therefore, as any governments exist, the people of this country will always remain “terrible” to all other nations, and will never come under the power of their enemies. The country is further thus described, agreeably to the marginal reading in the Polyglott Bible, and Adam Clarke’s correction.

“A nation of line, line, and treading under foot, *or*, that meteth out *by line*, and treadeth down.”

What could more expressively represent the different states composing the United States, lined off, or meted out by their several boundaries, and made independent states, and their treading down and subduing the original inhabitants, as well as conquering and putting under culture the extensive forests and unimproved lands once within their respective borders.

“Whose land the rivers despise.”

Rivers, when used emblematically in Scripture prophecy, always mean long established governments or kingdoms. And how do the old established monarchies and kingdoms of Europe, long accustomed to rule and govern with oppressive and arbitrary sway, despise, hate, and condemn the principles of liberty in this country, deprecate their introduction among their own people, and endeavour, by every possible means, to counteract their influence when introduced? But it will be all vain and useless, for,

agreeably to the command of Jehovah, the principles which took their rise in this country, will continue to progress in other countries, till they accomplish the designs for which they were intended; and these are, the prostration and destruction of the corrupt and oppressive institutions in politics and religion, throughout Europe, if not throughout the world, as the following verses proceed to show.

" 3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye."

The ensign* here lifted up, means the standard of liberty erected in this country against kingly and ecclesiastical tyranny, and is destined to spread and extend its influence to other parts of the world, by means of swift messengers and reporters respecting what has been done here. The decree, therefore, has been pronounced, that the principles of liberty set up in this country shall be disseminated among other nations, and produce their consequent effects in the downfall and demolition of corrupt and arbitrary institutions, as we behold it doing at this day, and shall yet see it more fully realized hereafter.

" 4 For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place, like a clear heat upon herbs, and like a cloud of dew in the heat of harvest."

As if it were said—seeing the abuse,

* This *ensign* is spoken of in another place in Isaiah. See chapter v. 26, 30. It is there expressly said to be lifted "up to the nations from far," as this country certainly is, not only from Judea, but from the other nations of the globe. The place reads thus, and plainly shows that the same event is alluded to. " And he will lift up an ensign to the nations from far, and will hiss, [it should be *hiss*, agreeably to Adam Clarke, and means to call or give command, as in the 18th chapter, *Go, ye swift messengers*,] unto them from the end of the earth; and behold, they shall come with speed swiftly." See the remainder of the chapter and the remarks thereon hereafter.

tyranny, and corruptions of kingly governments and ecclesiastical leaders, and their obstinacy and determination not to amend by any of the merciful and gracious means which have long been used towards them; I will leave them without attempting any further their amendment by such means, but will cause them to feel and experience the effect of the principles of liberty on all their established customs and usages, by which they will be prostrated and brought down by a sore and severe visitation. There is a passage in Hosea, v. 15, somewhat similar in words and meaning to this place in Isaiah. After speaking of the incorrigible wickedness and depravity of Judah and Ephraim, and the determination to visit them with calamities, the Lord says; "I will go and return to my place, [without striving any more with them in the way of mercy and gracious dealing,] till they acknowledge their offence and seek my face: in their affliction they will seek me early." So, in this prophecy of Isaiah, the Lord determines that he will cease to strive any longer in the way of grace and favour with the corrupt and tyrannical nations of the earth, with a view to effect their amendment and correct their oppressions, since his gracious dealings are found to have no such tendency—but will cause the standard and principles of liberty to be set up, as they were first set up in this country, and afterwards in France and South America: and he will cause these principles to be diffused among all the nations of Europe, destroying all their established order and systems of oppression, like a scorching heat upon herbs, and like a blasting dew in the time of harvest, (as they are beginning to do in England at this time, and as they will shortly do in Germany, Italy, Spain, and other countries,) which will cause them all to *gnaw their tongues for pain* within a few years, under the operations of the fifth vial now pouring out.

The next verse expresses the effects designed to be produced from the en-

sign lifted up, and the trumpet blown, in more plain and unequivocal language, as here follows.

"5 For afore the harvest,* when the bud is perfect, and the sour grape is ripening in the flower of the vine, [agreeably to Adam Clarke,] he shall cut off the sprigs [of aristocracy and clerical domination] with pruning-hooks, and take away and cut down the branches," [not destroy the root or trunk so that they can never spring forth again, as they are again to shoot forth under the sixth vial, to be taken away and destroyed, root and trunk, in the next instance, by Christ himself.]

* Such a harvest of kingly and priestly oppression, probably, as the late King Charles of France intended to reap for himself and his 36,000 priests, together with 9285 more preparing for the priesthood; and which was to be followed up in England, (if Charles succeeded,) under the auspices of Wellington, and all over Europe, wholly destroying the liberty of the press and the voice of the people. But happily, this conspiracy against the rights of mankind was all frustrated by the first move made in France; and it will not be able to move forward again for some years—not until kings and priests are brought exceedingly low, even lower than is now conceived. After this they will rise again, obtain ascendancy, and reign with a vengeance for a short time. How far the United States will be a partaker in, or be affected by these events, we undertake not to say. But this country will never be conquered by any foreign power, and the individual states, as a "nation of line," will remain states, as long as temporal governments exist in any part of the world. This is plainly declared by the prophecy.

With respect to the conspiracy against the rights of mankind, alluded to in this note, see the secret treaty of the Holy Alliance at the end of this article, and which will no doubt one day be carried into effect.

"*Afore the harvest*," however, may mean a greater consummation of wickedness, and a more general cutting off of mankind than will arise from the principles of liberty; and which seems likely to take place after the principles of liberty have performed their work. For it is declared that the calamities and troubles brought upon kings, priests, and their partisans by the principles of liberty, will not make them any better, but only cause them to blaspheme God and become worse.

The *sprigs* and *branches* mentioned here, mean the systems, principles, and usages, which produce tyranny, oppression, and clerical intolerance; and agreeably to the prophecy—

"6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth, and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them."*

Fowls and beasts in scripture prophecy mean the people in the various governments, and mankind in general, (see Ezekiel xxxi. 6, 13, and Daniel iv. 12, 14,) who will now triumph over and prostrate all the tyrannical systems and institutions of corrupt kings and priests, and establish themselves in liberty and freedom on their demolition and ruin for a season, limited by the terms summer and winter, during which time the people will have complete ascendancy over corrupt priests and tyrannical kings, who will have no power to withstand them. (Such a period is near at hand.) After this, those kings and priests whom they have brought low, and had entire ascendancy over, will again rise up into power and ascendancy for a short period, and execute their vengeance upon those who have annoyed them and prostrated their power.

The concluding verse of the prophecy is the most satisfactory part, which reads as follows.

"7 In that time shall the present be brought unto the Lord of hosts of a people outspread and polished, and from a people terrible from their beginning hitherto; a nation of line, and treading under foot, (or, that meteth out by line, and treadeth down) whose land the rivers despise, to the place of the name of the Lord of Hosts, the Mount Zion."

In this verse it is plainly implied,

* In the winding up even of this work of the principles of liberty, it will be a wintery and not a very pleasant or agreeable time, in consequence of the abuses of the principles of liberty by many, and the disagreements among their partisans, which will pave the way for kings and priests again to obtain the ascendancy.

that from this country a people will arise, truly right and acceptable unto God; or else by *the present brought unto the Lord of Hosts*, it must mean, that through the people of this country, the children of Israel will be brought into their former possessions, and enter into the participation and enjoyment of all the blessings of the gospel. Both of these things may, indeed, be realized. A right and acceptable people to God may arise in this country, and they may be the means or instruments, by means of their numerous ships and vessels, of restoring the Jews to their former land and their ancient inheritance. There are some other passages of scripture which seem to countenance such a supposition.

In another place in Isaiah, reference is made to the *ensign* of liberty first erected in this country; and the advancement and powerful and successful progress of those under the influence of its principles, are described with all that energetic force of emblematical representation, usually employed in scripture prophecy. The place alluded to is in Isaiah, v. 26, 30, and it is expressly said that the ensign is first lifted up to the nations from a great distance, and is afterwards carried with speed and swiftness to remote countries to accomplish the purposes for which it was intended. It reads thus:—

“And he [the Lord] will lift up an ensign to the nations from far, and will hiss [hist] unto them from the end of the earth: and behold they shall come with speed swiftly;” [as by the swift messengers and reporters of what is done in this country, mentioned in the other prophecy.]

The word hiss should have been rendered *hist*, as calling or commanding. Adam Clarke spells the word *sharak* or *shrak*, and thus gives the meaning: “He shall whistle for them, call loud and *shrill*; he shall shriek, and they (their enemies) [the enemies of aristocratical kings and clerical dictators, shall come at his call.” It is well known, that under the standard and

principles of liberty set up in this country, thousands of the French nation fought and signalized themselves. The minds of these persons, at the head of whom was Lafayette, became imbued with the same principles; and returning home with an enthusiastic zeal in the cause, together with the reports of the chivalrous deeds performed in America, similar sentiments and feelings were diffused throughout the French nation, and produced the revolution in that country, demolishing the ancient monarchy and nobility of that kingdom, with its ecclesiastical establishments, and scattering the 200,000 priests said to have existed at that time in the French empire.* And though the rest of Europe combined and armed against these principles, and civil discord and counter-revolutions were constantly occurring in the French nation, such were the zeal and energy of those inspired by the principles of liberty, that they finally triumphed over all the forces arrayed against them; and these principles are destined to accomplish still greater purposes. The zeal, ardour, and success of the partisans of liberty and its principles, are thus portrayed by the prophet:—

“None shall be weary or sturable among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows are sharp and all their bows bent; their horses hoofs shall be counted like flint, and their wheels like a whirlwind: their roaring shall be like a lion, they shall roar like young lions; yea, they shall roar and lay hold of the prey, and

* The New York *American*, in speaking of the Count de St. Simon, a Frenchman, who came to America in 1779, and served under Washington in the American revolution, says—“To a youth full of enthusiasm, a new world and a new revolution was an interesting spectacle. He conversed with Franklin, assisted at the emancipation of a great people, and from that moment was convinced that the revolution of America indicated the commencement of a new political era, and would introduce important changes into the social order of Europe.”

carry it away safe, and none shall deliver them. And in that day they shall roar against them like the roaring of the sea; and if any look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof."

As before observed, the progress and termination of the principles of liberty are not yet completed. They will in a very short time display their effects in a much greater degree than they have ever yet done. The operation of them has now begun in England, and in accordance with the prophecy, it will be found that neither the house of lords, nor any of the great potentates of Europe, will be able to arrest their progress, but they will go forward and be successful over the whole continent of Europe, demolishing and destroying the corrupt usages, practices, and customs, both of kings and priests, in politics and religion.

The following extract from a discourse delivered before the Philodemic Society of Georgetown (D. C.) College, at the commencement, in July last, by D. J. Desmond, very strikingly describes what has already been accomplished by the principles under consideration.

"Scarcely half a century has elapsed since this republic sprung into existence, and it has worked wonders in the reformation of governments, and the amelioration of the condition of mankind. Like the subterranean fires which are preparing the physical world for the consummation of the designs of Providence, the principles of our government are silently but rapidly undermining the thrones and powers of despotism—the mighty irruptions of liberty in the old world, while they carry terror into the palace of the despot, shed a cheering light over the hovel of the peasant. This nation has, therefore, a sacred and holy duty to perform—the triumph or the fall of free principles of government, the establishment or the overthrow of the equality of man, depend on the stability and integrity of our republic.

"To what a lofty and dazzling eminence are we raised—to what a fearful trust are we appointed—the pressure of such a situation nerves the heart and mind for great actions. He who will become a traitor to that trust, will become a traitor to his God. Amidst what ennobling, what exciting circumstances are we placed! Here a holy, an enthusiastic love of liberty and of country ought to burn in our breasts—here knowledge ought to be as diffusive and pervading among the people, as the atmosphere we breathe—here every incentive is offered to virtue. While these are prized and remain among us, they will form the palladium of our liberties.

"Knowledge, like the spear of Ithuriel, will by its touch give true shape and character to the designs of those whose ambition would impel them to conspire against the liberties of their country—and patriotism and virtue, like the presence of the Deity, shall guide and protect the ark of the covenant of our liberty, until all nations shall receive its holy influence and participate in the blessings of freedom."

A writer, also, in the *New Haven Columbian Register*, thus speaks of "the progress of knowledge."

"There was never, perhaps, a period more interesting in the annals of the world, than the one in which we live. Events are transpiring, revolutions effecting, which, had they been foretold a few years ago, would have been deemed visionary, extravagant, and impossible. Institutions which have become venerable by age, opinions which power hath supported and eloquence embellished, are falling into disrepute. The foundations of ancient prejudice are giving way—unholy combinations are breaking up. The moral world is heaving as with an earthquake—the giant minds of all countries are beginning to know and understand each other. New hopes are dawning, and new prospects opening on every side; and to such an amazing variety and extent, that they stretch far beyond the

ken of the most profound and the most enlightened.

"When we see whole kingdoms starting from the slumber of ages—the dignity of man rising from the thrall-dom of ignominious oppression—tyrants trembling upon their thrones— institutions loosing every thing sectarian or narrow minded—religion throwing off her too constant attendants, bigotry and persecution, and assuming her original and lovely form of brightness and beauty—we naturally pause and inquire, what hath caused this mighty revolution? The answer may be found at the head of this paragraph —*the progress of knowledge*. Knowledge is the enchanter's wand, the talismanic power, that touches the altars of superstition, and they fall—the altars of bigotry, and they crumble to ashes."

Notwithstanding, however, the progress of knowledge, and all the effects and consequences which are to be produced by the principles of liberty in the prostration of kingly tyranny and ecclesiastical domination, kings and priests will again rise up and obtain a complete ascendancy for a short time, and they will exercise their vengeance on those who have annoyed them, beyond any thing ever before witnessed among men. They will acquire the ascendancy suddenly and almost universally, after a time of preparation, which preparation will begin under the next vial, and immediately after or about the time that the present Turkish empire sinks to rise no more.

[*From the Sentinel & Star in the West.*]

SECRET TREATY OF THE HOLY ALLIANCE.

Messrs. Editors,—I send you a copy of the treaty referred to in a former communication. It shows more clearly the designs of that conspiracy against the rights of man, than any thing that has yet come to light from its conclave sittings. The "Divine right of Kings," Princes, and Priests, is set before us

in that document in full form. The parties give to each the reciprocal assurance, that they will address themselves to all the authorities in their respective states, and all agents in foreign countries, (the United States of America in particular,) with the view to establish connexions tending towards the accomplishment of the objects proposed by this treaty.

It is well known that the example the United States has set before the European nations, exerts a deep and abiding influence, and hence all the agents of the four great powers in these states, have been "forming connexions" which too evidently overspread the land. Let us look back to the date of the treaty, and then see what has transpired within the last ten years. How many machines have been put in motion to subvert the government; the time of Congress occupied upon the "Sunday Mail" question; the country overrun with "ecclesiastical" beggars, spunging in every direction that they may obtain a heavy purse.

LEOLIN.

Greenup county, Ky. 1832.

THE TREATY OF VERONA.

Among the papers lately introduced into the discussions in France, is the treaty of Verona, which having laid our hands upon a copy of, it may not be amiss, at the present time, to bring to the recollection of our readers. With that view, we offer them the following translation of the treaty, the authenticity of which cannot be doubted, as it is recognized by Chateaubriand, one of the signers to it, in a book recently published in his own defence.—*National Intelligencer*.

[*Translation.*]

From the Journal du Havre, of the 17th March, 1831.

Diplomatists pretend that France is bound by all the treaties, without exception, that have been concluded between the late expelled government

and the other powers. Is it also bound by the following treaty?

SECRET TREATY OF VERONA.

The undersigned, specially authorized to make some additions to the treaty of the Holy Alliance, after having exchanged their respective credentials, have agreed as follows:

Art. 1. The high contracting powers being convinced that the system of representative government is equally as incompatible with the monarchical principles as the maxim of the sovereignty of the people with the divine right, engage mutually, in the most solemn manner, to use all their efforts to put an end to the system of representative governments, in whatever country it may exist in Europe, and to prevent its being introduced into those countries where it is not yet known.

Art. 2. As it cannot be doubted that the liberty of the press is the most powerful means used by the pretended supporters of the rights of nations, to the detriment of those of princes, the high contracting parties promise reciprocally to adopt all proper measures to suppress it, not only in their own states, but also in the rest of Europe.

Art. 3. Convinced that the principles of religion contribute most powerfully to keep nations in the state of passive obedience which they owe to their princes, the high contracting parties declare it to be their intention to sustain, in their respective states, those measures which the clergy may adopt, with the aim of ameliorating their own interests, so intimately connected with the preservation of the authority of princes; and the contracting powers join in offering their thanks to the Pope for what he has already done for them, and solicit his constant co-operation in their views of submitting the nations.

Art. 4. The situation of Spain and Portugal unite unhappily, all the circumstances to which this treaty has, particularly, reference. The high contracting parties, in confiding to France the care of putting an end to them,

engage to assist her in the manner which may the least compromit them with their own people and the people of France, by means of a subsidy on the part of the two empires, of twenty millions of francs every year, from the date of the signature of the treaty to the end of the war.

Art. 4. In order to establish in the Peninsula, the order of things which existed before the revolution of Cadiz, and to ensure the entire execution of the articles of the present treaty, the high contracting parties give to each other the reciprocal assurance, that as long as their views are not fulfilled, rejecting all other ideas of utility, or other measures to be taken, they will address themselves with the shortest possible delay, to all the authorities existing in their states, and to all their agents in foreign countries, with the view to establish connexions tending towards the accomplishment of the objects proposed by this treaty.

Art. 6. This treaty shall be renewed with such changes as new circumstances may give occasion for, either at a new congress, or at the court of one of the contracting parties, as soon as the war with Spain shall be terminated.

Art. 7. The present treaty shall be ratified, and the ratifications exchanged at Paris, within the space of six months. Made at Verona, 22d. Nov. 1822.

(Signed)

For Austria, METTERNICH,
For France, CHATEAUBRIAND,
For Prussia, BERNSTET,
For Russia, NESSELRODE.

History furnishes evidence of the complete accomplishment of the object of the Holy Alliance, with respect to Spain and Portugal, and the full establishment of their principles in these unhappy countries. The king of France, in accordance with his agreement with the other powers, marched an army into Spain, and by means of the subsidy of 20,000,000 francs a year, succeed-

ed in bribing the principal officers in the Spanish army to his cause. The consequences are well known. The old order of things was speedily restored in Spain and Portugal; and there is now in these countries just such a state of things as the Holy Alliance would wish to have established throughout Europe, England not excepted.—This *state of things* consists in the absolute dominion and rule of kings and priests, and the complete prostration and vassalage of the people. In Spain and Portugal, not a press, not an individual, dare utter a syllable against the king or the priesthood, or say aught against any of their proceedings.

It is not as generally known as it should be, that after this success with respect to Spain and Portugal, the European powers, England excepted, entered into a secret agreement to attempt the subjugation of South America, and then of the United States. By some means, the English government obtained a knowledge of this design, and a confidential agent communicated it to our then President, James Munroe, who, in his next annual Message, in the most peremptory and positive terms, made the declaration, that the first attempt of the European powers to employ an armed force or plant a standard in South America, would be considered as a declaration of war against this country, and be resisted by all the means that were under our control. This declaration was received by the European despots like a clap of thunder, and brought matters at once to a dead halt. England, also, was secretly pledged to assist this country in the anticipated struggle; for her system of government was next to be remodelled, and the liberty of the press to fall there. The Holy Alliance therefore deemed it necessary to pause and consider; and when they reflected on the determined spirit and bravery of the people of the United States, in resisting every attempt on their liberties, and took into view the destruction which would be brought on their trans-

port vessels and shipping in conveying troops across the Atlantic by our ships of war, they shrunk from the responsibility of the undertaking, and abandoned the project for the present. It was intended by the powers composing the Holy Alliance, that our government should be kept quite ignorant of any design upon them, while subjugating South America, that they might be taken unprepared; and after regulating matters in South America in accordance with their wishes, their troops were to be moved upon the United States, as the first signal of an attempt upon their liberties. The source from whence our government received the information respecting this meditated design, being confidential, is the cause that so little has ever transpired on the subject, lest the truth reposed in our government should be betrayed. The fact of such a secret combination, however, is no less certain; and might easily be inferred from the declaration made by President Munroe—being, at the time, as unexpected by the whole nation, as it appeared unwarranted by any circumstances with which they were acquainted. But never was a declaration made more timely, or more warranted by the true condition of the case; and coming as it did from a nation which had ever been terrible to their enemies hitherto, all the grand purposes of the Holy Alliance, on this continent, were brought down as by a blow—and in accordance with a pledge given, the plot was not made known, as it must and would have been in case of a war.

It would seem, that the European potentates cannot feel themselves safe while such a government as the United States exists as an example to their own people—proclaiming, as it does in loud accents, the rights of man, and pointing to the propriety of the governed, to have some voice or representation in the government under which they live, or some control or check over those who hold in their hands the destinies of the people.—

This is what absolute sovereigns will alway hate and despise; and hence their hatred to this country, agreeably to the prophecy of Isaiah, noticed in the preceding article.

We learned also, some years since, from a source on which we can depend, that after the sovereigns of Europe had put down Buonaparte, and while staying at Paris with a view to settle matters on a permanent basis, the principles of liberty came under their consideration. In the discussions which followed, it was remarked: "We have now had a twenty years' war arising from these principles. From whence did they come, or where did they originate?" It was replied that they originated in, and came from America, and that there never would be a state of permanent tranquillity, and peaceable submission of subjects to hereditary sovereigns, while such an example as was presented by the United States, remained to encourage the people in other countries to attempt the accomplishment of similar achievements. "While such a government exists," it was remarked, "we shall have all our work to do over again." It was then, that the compact or *Holy Alliance* of hereditary sovereigns, was formed, by which it was agreed, that they should support one another, jointly and severally, in the maintenance of their respective sovereignties. And as soon as circumstances would permit, it was determined to attempt the entire extinction of every representative government in every part of the world, and prevent the establishment of any such government in future.

It was on these principles that the secret treaty at Verona was made, and the plan devised to subdue South America, and afterwards the United States; and then to establish throughout the civilized world, such an order of things as would be in accordance with the views and feelings of the *Holy Alliance*. By making it one of the conditions in their treaty, "to sustain, in their respective states, those measures which

the Clergy may adopt for ameliorating their own interests," the bait was most ingeniously laid to enlist the prevailing priesthood in every country (whether Protestant or otherwise) in their cause: and they counted largely, no doubt, on the most efficient aid from this order of men in the accomplishment of their designs. For they well knew that the clergy would at once perceive, that their own power, popularity, and interest, would be promoted and advanced, just in proportion as the principles and measures of the *Holy Alliance* prospered and prevailed.* It will be

* What mean the following sentiments uttered some six or seven years ago by a Presbyterian minister, (Mr. Wilson, Albany, of whom the Legislature took some notice last winter) and published by him in his "*Christian Statesman*." The article from which the extract is made, is entitled, "*The Protection of the Church by the Civil Government*," and it thus speaks out:—

"There are certain sets of opinions, which, in every age and country, become current, and are received by the mass of the people, as axioms, without examining the grounds on which they are established, or the causes which render them popular. The mere prevalence of any set of opinions is not satisfactory evidence to a sensible man that they are true, and 'worthy of all acceptance.'

"That civil goverment has no authority to take any interest in ecclesiastical affairs, is the theory of American constitutions, and almost, of course, the popular doctrine of this country. After all it may be erroneous. To assert its truth on the mere ground that the majority embrace it, and that it is embodied in the constitutions of the country, is unsound policy. Were this testimony decisive, it would establish a doctrine adverse to the theory in question. For there is not now existing a civilized, and we may add, a barbarous nation in the world, that adopts in its constitutional provisions of government, or generally embraces in popular sentiment this theory, except the United States.—We go farther, and affirm, what no reader of history will contradict, there never was a nation, except the United States, in which some guardianship of the doctrines of religion, and of the forms of worship, has not been committed to the civil power. We have many hundreds of millions

seen by the remarks already copied from a western paper, that the writer was not without suspicion, that some of our own clergy were entrusted with this grand secret of their contemplated promotion and advancement by means of the Holy Alliance, and that these anticipated benefits and advantages have stimulated them to put forth the great exertions they have been making throughout the country for some years past, and also caused them to resort to some of the measures they have adopted of late years to obtain influence and ascendancy in the government.

But whatever may have been the prospects held out by the Holy Alliance to the clergy of different religious creeds, in the commencement of their work, there is no doubt but some of the parties composing the Holy Alliance, expected, ultimately, to manage matters in such a way, as to have in the end only one of the numerous religious orders recognized and supported under all governments, as best calculated to secure peace and harmony among the whole. And after the clergy of conflicting religious sentiments, had once lent their aid to accomplish the views and wishes of the Holy Alliance, what should hinder them from adopting any mode of faith proposed for their acceptance, if it would better promote their interest and popularity, and ensure governmental favour? Such changes have often been witnessed among the clergy in England on a change of religion by the government. When the government became Protestant or Catholic, Presbyterian or Episcopalian, the clergy, for the most part, could readily alter their faith to suit the times, and accommodate themselves to the

of civilized men opposed to ten or twelve millions in the United States. Were then the question to be decided by the majority of suffrages, the theory of the American constitutions would be condemned. In truth it is a mere experiment in our country, the result of which has not yet been fairly tested."

new order of things, in such a way as not to lose their stipends, or fall under the ban of proscription and persecution.

Whether the clergy of these latter times, will possess more firmness and unbending integrity on this subject events must show; for the principles of the Holy Alliance will one day be carried into effect, and the matter will then be brought to the test. This may be inferred from the following circumstances. The ten kingdoms of Europe will be in the full exercise of their power and authority, when *the stone destined to destroy them is cut out without hands*, and these kingdoms will "*agree, and give their power and strength unto the beast, until the words of God are fulfilled;*" or, in other words, till the kingdom of Christ is set up on the earth. Under the next vial, the three evil spirits go forth to unite and strengthen the cause of kings and priests against all the evils and troubles which are now afflicting, and will yet much more afflict them under the present vial.

On the termination of the sixth vial, kings and priests will obtain the ascendancy, destroy Babylon (or infidelity) with a sore vengeance, and also overcome the *witnesses* for a season; so that when Christ comes against them to subdue them, they will exist in great power, and present a most formidable array in their opposition to Christ and his then *risen witnesses*. Their formidable appearance is thus described in the Revelation. "And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. This is "*the battle of that great day of God Almighty,*" mentioned Rev. xvi. 15, when kings and priests are wholly put down to rise no more, nor have any existence till after a thousand years; when their spirit and principles will once more re-appear, for the last time, in Gog and Magog.

THE SURE WORD OF PROPHECY.

The only certain knowledge we can have with respect to future events, must be derived from prophecy. Known unto God only are future events, and so far as he has made a revelation of those events, the revelation is worthy of our most serious consideration.

It has already been stated in preceding numbers, that we live in the time of the latter judgments, which are to precede a better state of things, and that these judgments will become more and more severe, till at length mankind are either wholly cut off, or are brought into subjection to the kingdom and reign of Christ. In our April number was traced the progress of the four first vials, and the commencement of the fifth. The fifth vial is by no means yet finished, and during the whole period of its operations, trouble, perplexity, embarrassment and misery will be experienced in the kingdom of the beast, or among the leaders and rulers of corrupt churches, and their supporters. Things, indeed, will be continually going against them under the fifth vial, until its termination, and they will gnaw their tongues for pain and anguish, without being able to relieve themselves from the troubles and miseries under which they will suffer. This seems to be what is signified by the expression, *gnawing their tongues for pain*. The king, lords, and bishops of England are now beginning to do this, and they will do it much more hereafter, as well as others of a like character on the continent of Europe. Kings, lordly men, and priest, indeed, will experience only annoyance and defeat under the present vial, as will soon be seen.

Under the next vial, corrupt religious partisans, and the aspirants for power, will begin their work, with a view to rid themselves of every annoyance. And the three evil spirits will "go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day." It

would seem, too, in the commencement of the battle, the adherents of priests and kings will meet with success, and exercise their vengeance with an unpitying and unsparing hand, upon those opposed to their power and dominion; and infidels, liberalists, and true christians, will alike suffer under their destructive sway and usurped authority. Their triumph and reign, however, will be but short, only three years and a half, when they will be put down by a power which they cannot resist; and the whole inhabitants of the earth will either be cut off, or else be brought to yield a true and willing obedience to the reign of righteousness and peace. If these things were not clearly seen from scripture prophecy, they would not be presented to the reader. But they are so plainly revealed, that we feel we hazard nothing in declaring them as events to take place; and they are so near at hand, that the correctness or incorrectness of what is stated must soon appear.

"ONE SHALL BE TAKEN, AND THE OTHER LEFT."

We have before stated that we believe that this prophecy is now fulfilling in the visitation of the cholera morbus. It was given by Christ himself as one of the events or signs which should precede his coming to set up his kingdom on the earth. History has never recorded a disease of such a peculiar character, or one so extensive in its operations. Its progress cannot be arrested, and wherever it arrives, one is taken, and another left, as if it were under the direction of an unseen hand. It becomes all to submit to the visitation, as the dealings of God with the children of men, and to seek to be prepared to say unto him who directs its operations, *thy will be done*.

None of us can know the most proper period for us to depart out of this life: but He who knows all things, knows the best time for us to be called away,

and to his infinite wisdom and goodness in continuing or terminating our existence, we should cheerfully yield our assent. We have abundant reason furnished us for doing this in the instance of Hezekiah. The Lord, (not in displeasure or rebuke, but in wisdom and mercy,) had appointed his death, and had signified to him his will in respect to the event. But Hezekiah, unlike the prophets and many others, wanted resignation to the appointment and wisdom of an all-wise Being. He wished to live longer, and earnestly prayed that his life might be prolonged. The Lord heard his prayer, and granted him a longer space. But so far from improving it rightly, the next thing we hear respecting him is, that "his heart was lifted up," and "there was wrath upon him, and upon Judah and Jerusalem;" so that his living longer only tended to his injury, instead of being a benefit to him. This should serve as an admonition and warning to all those who are wanting in resignation to leave this world, whenever the Lord shall see fit to call them away. How dare any one take on themselves the responsibility of desiring to live longer than the Lord sees proper to continue them in this life. It is our duty, in sickness, to use such remedies as we believe to be useful, but in perfect submission and resignation to the divine will in regard to our recovery or departure from this world.

DEGENERACY OF THE LATTER DAYS.

It is said in the Revelation, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." And when the seven vials are given to the seven angels to be poured out upon the earth, it is said, "the temple was filled with smoke, and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled." These declarations plainly imply, that during the

time of these judgments it will be exceedingly difficult to attain to a right state, or to continue in such a state. We now live in the period of the pouring out of the vials, and how very few are able to become what true christianity requires, or to walk in its humble, self-denying, and tranquil path? None, indeed, can do this, save those who put their whole trust and dependence in God alone, with whom all things are possible. His judgments are now beginning to be made manifest in the earth, and they will continue more and more to manifest themselves, and troubles, distresses, and calamities will more and more abound, until that most awful time of slaughter takes place, called the treading of the *wine-press of the wrath of God*, when blood comes out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs, and at which time all will be destroyed, or be brought into subjection and obedience to the will of God.

We are told that under the calamities of the seven vials, men will not repent, but only blaspheme God. And how truly is the awful declaration fulfilled? Witness the little good that has been produced, or is likely to be produced by the visitation of the cholera morbus. Wherever it appears it seems only to set the people at variance, and make them worse, and in no respect humbles them or leads them to repentance. At St. Petersburgh, in various parts of Hungary, at Paris, at Dublin, Liverpool, and other places, it has produced serious riots, and in some instances there has been violence and bloodshed in the very midst of the calamity. Even lately, in New York, it is stated, that a mob of several hundred persons collected, to prevent the removal of a dead body by the cholera, which had been remaining in a house for a considerable time. These occurrences are of a most remarkable nature, and we believe, are without a parallel in history. They evince great depravity, blindness, and inconsistency, while

they serve to show that mankind are fast ripening for still greater calamities and miseries.

PROSPERITY NO SIGN OF DIVINE FAVOUR.

Adam Clarke, in remarking on the suffering condition of the children of Israel in Egypt, and the prosperous state of the Egyptians at the same time, says:—

“ It is no certain proof of the displeasure of God, that a whole people, or an individual, may be found in a state of great oppression and distress; nor are affluence and prosperity any certain signs of his approbation. God certainly loved the Israelites better than he did the Egyptians; yet the former were in the deepest adversity, while the latter were in the height of prosperity. Luther once observed, that if secular prosperity were to be considered as a criterion of the Divine approbation, then the Grand Turk must be the highest in the favour of God, as he was at that time the most prosperous sovereign on the earth.”

[From the Albany Advertiser.]

In application to the Bonaparte family, a book purporting to be an interpretation of some of the mystical parts of the Apocalypse, has lately appeared, in which the following verse is thus explained. The text is Revelation xvii. verse 10.

“ And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space.”

According to the volume these kings are—*Napoleon*, king of Italy; *Joseph*, king of Spain; *Louis*, king of Holland; *Jerome*, king of Westphalia; *Murat*, king of Naples; *Bernadotte*, [Charles John] king of Sweden; *Napoleon II.* king of Rome.

Five of these, *Napoleon*, *Joseph*, *Louis*, *Jerome*, and *Murat* have fallen; one is, *Bernadotte*, [now king of Swe-

den,] and one is to come and continue a short space. This last, according to our author, is the Duke of Reichstadt.

It is stated, verse 11, “ And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.”

The Westminster (London) Medical Society, after the amplest inquiry into the nature and history of the Cholera in Great Britain, have decided that “ all the evidence brought forward to prove that the disease is *contagious*, has completely failed.” The circumstance that the nurses at the hospitals are no more liable to the disease, than other persons in no way exposed to the disorder, seems to be a confirmation of the fact. Dr. Kirk, we are told, “ has come to the important and invaluable conclusion, that every case of Cholera, however severe and malignant, has been preceded for an hour or two, or even for days, by diarrhoea, or any ordinary bowel complaint. I have before me,” says he, “ testimony of upwards of twenty respectable practitioners to this fact.” This is the proper time for medical treatment, which if duly attended to, renders the disease harmless. By neglect at this time the disease often becomes incurable.

[From the Northern Star.]
JERUSALEM REFORMED—*by a Turk!*

In February last, Ibrahim Pacha, the governor of Dgidda, and son of the Pacha of Egypt, addressed the following firman to the Mallah, the Sheikh, and the other magistrates of Jerusalem:

“ Jerusalem contains temples and monuments which Christians and Jews come from the most distant countries to visit. But these numerous pilgrims have to complain of the enormous duties levied upon them on the road. Being desirous of putting an end to so crying an abuse, we order all the Mussulmans of the pachaliks of the Saide, and of the districts of Jerusalem, Tripoli, &c. to suppress all duties or imposts of that nature, on all the roads, and at all the stations without exception.

We also order that the priests who live in the buildings belonging to the churches in which the Gospel is read, and who officiate according to the ceremonies of their religion, be no longer compelled to pay the arbitrary contributions which have hitherto been imposed upon them."

[The Pacha of Egypt is now carrying on a war in Palestine and Syria, against the Grand Sultan, and has met with considerable success.]

SIGNS OF THE TIMES—*at Rome.*

The following plain language was some time since addressed to the Pope, by the four Italian Legations of the Papal territory. When the subjects of the Pope can treat him with so little ceremony, how altered must the times be from those days in which kings held his stirrups and prostrated themselves on their knees before him? The proclamation of the four Legations of the Papal kingdom, here presented to the reader, is copied from the *London Morning Herald*, and thus speaks to his "holiness," the Pope.

" You have promised to the people of these provinces just laws. You have published several—but, far from tending to public utility, they have all been in favour of your absolutism. Show therefore now, if possible, the same good faith as the people themselves—leave off your intrigues—cease to foment civil war—annul the barbarous instructions given to the Bishops and Curates; they ill accord with the Gospel—listen to the Deputies who will soon make their appearance before you—grant them all they will ask of you, for your people wish for nothing but just laws, which they have a right to obtain; but if you dare to attempt a *coup-de-main* against them, while they are imploring you as suppliants, they swear in their despair to face every danger with arms in their hands, rather than submit to be the slaves and victims of your frightful despotism. In the fatal position in which you have placed them, the whole world will be convinced that you refuse to listen to the prayers of faithful subjects, who ask only just laws. May God protect the people!"

The expected Comet of 1832.

An astronomer, in speaking of the comet, says: "The situation and appearance of this comet will be the most favourable for observation from the middle of October to the middle of November. It will be brightest, however, about the 10th of November,

when it will rise E. N. E. a little before ten o'clock in the evening, and come to the meridian at half past four the next morning. Its nearest approach to the Earth will be on the 23rd of October, when it will be distant about 51 millions of miles. Its nearest approach to the Sun will be on the 28th of November, then distant more than 83 millions of miles."

NEW PUBLICATIONS.

Dr. Beach, late editor of the *Telescope*, has commenced a new publication in New York, called "*The Times.*" It is issued weekly, at the price of two dollars a year, payable in advance. Those who are acquainted with his former publication, the *Telescope*, or have seen the articles copied from it into the *Reformer*, will need no further recommendation of the work, than to be told, that *The Times* will be conducted on the same principles.

Dr. Beach, also, in company with Dr. Sheppard, publishes another very valuable monthly work, entitled the *Reformed Medical Journal*, at one dollar a year, payable in advance. Every family should endeavour to become possessed of such a useful publication, particularly at this time when a desolating pestilence is spreading in the land.

Another new publication has lately been issued in this city, entitled, the "*Philadelphia Liberalist.*" It is edited by Zelotes Fuller, and published weekly, at two dollars a year, in advance. The title is a very proper designation of the work, and it is receiving a very respectable and extensive patronage. Five or six numbers have already been issued.

* * One number more will complete the present volume, and it would afford us much satisfaction if all those who are in arrears would endeavour to settle up their accounts by the close of the volume. We dislike dunning, and would wish to be spared the necessity of resorting to it, and therefore hope this hint will be sufficient.

The *Reformer* and *Christian* is printed on the first of every other month, at one dollar for twelve numbers or a volume. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 290 North Third St. Philadelphia. Numbers can be supplied from the commencement of the work.